

THE
Layman's LETTER

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Bishop of Bangor :

698.9.27
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Hoadley (Benjamin)

OR, AN

EXAMINATION

OF

His Lordship's *Preservative against*
the NONJURORS;

Of the Vindication of the Realm and Church of England ;

Of the Nonjurors Separation from Publick Assemblies, exam'd, by Dr. Bennet ;

And of all other late Discourses, occasion'd by the Charge of Perjury, Rebellion and Schism, imputed to the Body of the People.

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THE

LETTER

TO THE

MEMBERS OF THE

CONVENTION

OF

THE

STATE

OF

NEW

YORK

AND

THE

LEGISLATURE

OF

THE

UNITED STATES

OF AMERICA

IN

ANSWER

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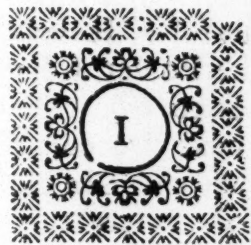
T H E

Layman's *LETTER*

T O T H E

Bishop of Bangor, &c.

M Y L O R D,



HA V E read, very carefully, your Lordship's Treatise, Entitled, *A Preservative against the Principles and Practices of the Nonjurors both in Church and State*. I was encouraged to believe my self capable of making a Judgment of the Merit and Design of the Work from the Condescension of the Address of it, by way of an *Appeal to the Consciences and Common Sense of the Christian Laity*. You need not doubt but that it gave great Comfort, to hope that Arguments

of this Kind could be brought down and made familiar to ordinary Capacities, in order to the future Quiet of the Mass of Mankind, and Disappointment of those who would impose upon their Simplicity and Credulity for ambitious Purposes. It is the Duty of every Man to keep both his Conscience and Understanding as free from Prejudice as possible; and, I hope, I shall have appear'd to have done this, by the Apprehension I have of your Lordship's Work. I remember, when I was a Boy, the Way of Disputation was to repeat what had been said by the Adversary Disputant, before we were to Deny or Assent. Give me Leave therefore, as well as I can, to lay down what your Argument is, before I presume to give my Opinion of it.

“ EVERY Civil Government, says your Lordship, has a
 “ Right to do whatever is necessary for it's own Preservation.
 “ It is necessary, for the Preservation of Government, to set aside those who are incapable of answering the Ends of it;
 “ and it is all one whether that Incapacity is natural or moral.

“ IT is plain, from Reason and Experience, that the Profession of the *Popish* Religion disqualifies a Person for Government in a *Protestant* Nation, as much as Idiocy or Madness disables for Government in general; in which Cases, of Idiocy or Madness, a Coercive Power is allow'd by all. Therefore the Exclusion of the *Popish* Line, that is, the Exclusion of a Race of Princes, incapable of answering the Ends of Government, was Necessary, Just and Lawful: It was no less Just, Lawful and Necessary, to place the Power, from which they were excluded, in the next in Succession who was not under that Incapacity, to wit, the next Protestant Heir.” Thus far as to the *State*. Now, as to the *Church*, your Lordship argues, from the same Principle of Preservation in the Civil Power, “ That the Supreme Civil Power, at the Revolution, had a Right to depose those Bishops who refused to give any Security of their Allegiance, this being
 “ ne-

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“ necessary to it's Preservation, and that the Possessor of the
“ Crown had the same Right to nominate others to their Bi-
“ shopricks, as any former Kings had to name those very de-
“ posed Bishops. This latter Argument is enforced from the
“ Oath and Acknowledgment which every Bishop takes, That
“ He holds his *Spiritualities as well as Temporalities* only of the
“ King's Majesty, and of the Imperial Crown of His Majesty's
“ Realm. This latter Circumstance, of Holding from the
“ Crown, answers the Complain. against Lay-Deprivation,
“ since, by their own solemn Acknowledgments, they owe their
“ Accession and Title to their Bishopricks to Lay-Authority :
“ And that which Gave, can, upon Just Motives (by the same
“ Authority) Take away. Or, if the Enemy denies the Epis-
“ copal Office to be the Gift of the Civil Power, you shew it
“ can still take it away, as it does Life it self, tho' not it's
“ Gift.

THIS Argument you have supported irresistibly, from the
every Nature of Government, from the infallible Rules of na-
tural Justice, the Goodness of Providence, and the necessary
Laws of Humane Society it self. This, Sir, we thank you,
you have done in the most frank, open and generous manner,
and (in spite of all the Prejudices and Disadvantages, under
which a Man must suffer, who undertakes, among a Crowd of
Interested and Prejudiced Men, so noble a Part); you have
spoken out, and acknowledg'd in these Words, this Honest Truth.

“ IF there be a Right, properly so call'd, acknowledged to
“ be still remaining in the *Popish* Line, and no Right, pro-
“ perly so call'd, in the *Protestant* Line, now in Possession, it is
“ a Folly to go about to perswade any Man of good plain Un-
“ derstanding, that it is not his most secure Way, to the Favour
“ of God, to adhere to that Side on which this Right is: And
“ again, if it be acknowledg'd, That those Bishops were not,
“ lawfully deprived, it is a Folly to go about to perswade Men
“ to renounce their Communion, or to give any Encourage-
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“ ment to those who have usurp'd their Place. The Remedy
 “ must be something equivalent to the Root of the Disease:
 “ If it be not so, it only binds it up a little for the present, to
 “ break out again more furiously and more dangerously in Time
 “ to come.

THE Resistance which has ever been made by the Advocates of Our *Church* and *State*, has, till now, betrayed a Consciousness that all was not quite easy in their own Bosoms: They acted as if they knew they were performing a guilty Part; they were still obliged to palliate, to extenuate, to qualify, to overlook, to abate, or to moderate the Acceptation of this or that Rule of Obedience. Nay, Sir, the whole Nation has, in a Kind, from the Weakness or Iniquity of such Teachers, or from Complaisance to them, given into this poor evasive shifting Way of expressing themselves. I presume to take Notice, That We said King *James* had Abdicated, when We had deposed Him, for that Incapacity, for which you have so excellently proved He ought to have been deposed. But He, and all Popish Successors, it appears against all possible Contradiction, are well and justly excluded for ever; and, you have made appear, that those who ever since have, by their Languid Way of defending the Protestant Settlement, from Arguments (suggested by Cowardice, or Self-interest) of submitting to a Power for no Reason but as it has taken Place, and is an Establishment under the Protection of which they lived, and the like insufficient Propositions. I say all such Impotent Defences were, at the Time of making them, and have appear'd, in their Consequences, so many Steps in Favour of the Enemy, and so many Concessions against their Prince and their Country.

BUT before we look back upon those fatal Measures which were enter'd into from the Encouragement, which the Intricacies of Opinion, in which even the Honest Subject was involv'd, gave to some late Audacious and Artful Men to disturb the General Safety; It will be a Justice due to your Work, as well as a Service

Service to the Publick, to examine how others have deliver'd themselves upon the present Subject. It is possible there may be fallacious Assistances given us, that may keep us still in the same Condition; and, from the like unequal Remedies, make us relapse into the same Diseases. In this Examination, I shall not scruple to take for my Guide him who has condescended to talk intelligibly to me; and put my Spiritual, as well as Temporal Welfare upon such a Foundation as I can with common Sense apprehend, and which no Sophistry or Skill, when compar'd and examin'd by the plain and infallible Rules he has laid down to me, will be able to weaken or shake. The first Pamphlet on the present important Subject which shall come under our Consideration, shall be, *A Vindication of the Realm and Church of England, from the Charge of Perjury, Rebellion and Schism unjustly laid upon them by Non-jurors; and the Rebellion and Schism shewn to lie at their Doors.*

THIS Author considers the *Revolution*, and the Consequences of it, as *Justifiable*, as *Doubtful*, as *Unlawful*.

UNDER the Consideration of *Justifiable*, he says; *If nothing was done by the Body of the Realm but what was lawful and necessary, they who submitted to the Authority of our Glorious Deliverer, King William, and took the Oaths prescrib'd to him, were so far from doing any thing amiss, that it was their Duty to do it.*

THIS is certainly what no Body can deny: But his Proof, That what was done was lawful and necessary, is still to come. He charges King James, that, when he came to the Crown, one of the first Things he did was to own his Religion. "Upon Monmouth's Landing, he gave out Commissions to Papists (contrary to the Test-Act) to command in his Army: He persisted in this after a Remonstrance from the Commons: And that he assum'd a Power of Dispensing with Laws, and made it appear that he had set his Resolution to introduce Arbitrary Power. The Author goes on with the Mention of the Ecclesiastical Court,

Court, and an insidious Declaration for *Liberty of Conscience*, wherein the *Tests*, established by *Act of Parliament*, should no more be required. Our Author recites a great many other Instances, not forgetting *Magdalen-College*: But the main Stroke of all was, a *Resolution* taken to have a *Prince of Wales*. He observes, that the *Queen* had this pretended Child upon *Trinity-Sunday*, after a known *Miscarriage* upon *Easter-Monday*. He gives us also to understand that the *Princess of Orange* was then in *Holland*, and the *Princess of Denmark* at the *Bath*. He affirms, That tho' the *Physicians* were sent for, they were not consulted; and that, tho' the Child was ready to be strangled in the Birth, they were not admitted, not one of them suffer'd to enter into the mystical Closet, till a Child was brought out and shewn for the *Prince of Wales*.

HE still proceeds, urging the Provocations or Injuries King *James* gave this Nation, to say, "It would not, perhaps, be difficult, were it needful, to prove, that that first Child, whatever it was, dy'd the same Night, as the second did the Fifth of *August* following." I am humbly of Opinion, that it concerns this Writer, who charges this Imposture upon King *James*, or insinuates such a Guilt in him, to make it good, if he can. It does not concern you, who have made the *Revolution* a just Thing in itself, and put the Dispute between the whole *Popish Line* and the whole *Protestant Line*, whether the Pretender was the King's Son, or not: But certainly it does an Author, who makes it the justest Motive of the *Prince of Orange's Expedition*, to make that Matter out beyond all Contradiction. But our Author sums up the Evidence against King *James*, to make it come up to a Dereliction of his Government; upon which he lays the great Stress and Reason for the Exclusion of him, in the following Words:

"He disbanded his Army: He burnt the *Parliament Writs*, which he had sealed in Order to the meeting of that Parliament; which was both to have Settled the Nation, and to
" have

“ have Secured his own Throne : He threw away the Great Seal, the main Source of all the Legal Administration : He ran away privately from his own Servants, after he had sent the Queen, and her pretended Son, into *France* : Being brought back the first time to his Palace, he soon after went to *Rocheſter*, on Purpose that he might more eaſily ſlip out of the Kingdom : He forſook the Realm, and left no manner of Commiſſion with any Body to adminiſter the Government in his Name : And, if what was then commonly reported (and I believe *truly* may be added) he did all this by the Advice of the *French* Ambaſſador, on Purpose to leave the Kingdom in Confuſion ; and, with an Opinion, that we ſhould never be able to agree upon the Settlement of it, but ſhould be obliged in a little Time to ſend for him back, and to receive him again upon his own Terms.

I CANNOT deny but the Matter is very fairly ſumm'd up from what he had been ſaying all along under this Head of *Juſtifiable* ; for, as he all along forbore to aſſert that the Expulſion of King *James* was wrought by an honeſt open Force, as it certainly was, but intended to mumble on, to bring Things to a Dereliction ; he, in this Recital, on the Cloſe of his Argument, made the Concluſion honeſt to the Premiſſes ; and ſaid, indeed, nothing.

“ HE diſbanded his Troops ; and burnt Writs of Parliament, which was both to have Settled the Nation, and to have ſecured his own Throne.” But why did he do this ? Be cauſe he ſaw a general Deſertion in the People from him, and a Spirit in the Army againſt him : He ſaw his Religion was his Crime, and had Reaſon to believe, in the preſent Diſpoſition, it would be thought a Reaſon wholly to depoſe him. Our Author, indeed, ſays, in his 16th Page, *That thoſe who landed with the Prince did nothing ; their Numbers, and the Readineſs which they ſhew'd to have aſſiſted him, happily kept all quiet, and determined the King to take the ſafe (but ignominious) Reſolution of*
C *running*

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running away out of the Kingdom, not daring boldly to defend what he had unjustly attempted. This is saying, There was no Resistance made against the King, because the Force of his Enemies was irresistible. It is a shameful and poor Collusion, to say, They did nothing, because there was actually no Engagement, and they were too powerful to be encounter'd. A Man with a Pistol cock'd in his Hand, and a civil Tone, desires a Man on the Road to let him have a little Money: When it is given him, would he be excused, after receiving it in that Manner, by having the Impudence to say, He did nothing, the Gentleman gave it very civilly, and he wonders how he can say he took it in a forcible Manner. But, in the 12th Page, he says, *When the King endeavour'd to escape by Feverham, he was taken, and brought back to Whitehall with all Respect due to his Character.* Ridiculous! Taken and brought back with all the Respect due to his Character! If a Thief should be taken, and surrounded with Constables and a Crowd of People, he might, indeed, if he could be in good Humour enough, call all that Attendance State; and say, truly, *It was a Respect due to his Character:* It is the most barbarous Treatment of the very Name of a KING (from whom all Orders and Actions in Government take their first Rise) to mention him under Restraint, and still a King. No: When he was under Restraint, he knew he was treated as a Criminal; and that if any Man should have called the Place of such his Restraint his Presence-Chamber, and told him, while he kept him, his Person was Sacred, it would have been Insult, rather than Duty and Obedience, to Him.

“ He threw away the Great Seal, the main Source of all his Administrations.” Here the Man grows prodigiously wise: He seems to make a mighty provoking Crime of throwing away a Piece of Plate, and calls the Great Seal the Source of his Administration. Could any one blame him, in his Condition, to make his Enemies incapable of doing any Thing with the Seal, which had his Name to it, against him. This Circumstance, he thought,

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thought, would embarrass his Enemies; and no more deserv'd to be represented as *stopping the main Source of his Administration*, and as an Argument of Dereliction of Government, than it could be said (if he had for a Disguise, and greater Safety to his Person, gone without a Sword) He had given up all Pretensions to defend his Person for the future, and disclaimed all Acts of Manhood or Courage thereafter, and submitted to be treated as a Slave.

“ *HE left no Commission behind him to administer the Government;* but, as it was suppos'd, by the Advice of the French Ambassador, and in Hopes we should never agree to a Settlement, but re-call him on his own Terms.” He left us to our Devices for that Season. Why this Circumstance makes so strongly against an Abdication, that is, such an unforced Dereliction as should authorize People to say he had Abdicated his Throne, that it appears, by our Author's own Words, that the King thought his Withdrawing the only prudential Way to come at it again. He was, it seems, so far from relinquishing his Kingdom, that he only retired, till (according to his Way of thinking) we should receive him again with Joy, as a Deliverer from the Miseries that would be occasion'd by his Absence; and which would, in that Juncture, be encreas'd by his Presence.

BUT, just before he came to sum up this Evidence against the King, it must be acknowledg'd, he said the Question did not lie, *the Doubt was not* (in his Words,) *Whether King James's going off in such a Manner as he did, was, in Truth, an Abdication of the Government? I do not say, Whether he meant to Abdicate it? That is not the Question; but, whatever he meant, whether it was not so in the Eye of the Law? And whether those of the Convention, who declared it so to be, had not good Grounds for such their Opinion and Resolution?* He goes on: ‘ Now this is none of my Concern to determine; nor were the People, at that Time, any more concern'd in it: Their
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Representatives, whose proper Business it was with the Lords, determin'd the Point for them. And either such Matters must never be resolv'd at all, or it must be granted that the Nation ought to have been as it was concluded by their Determination.

THE Business of this Author, I took it was, to defend the Revolution; and, after saying much, which he declared was intended in justification of it, he says it is not his Concern, nor the People's, at that Time. He sits down with this, as an entire Satisfaction to him and them, that the Lords and Commons, at that Time, determin'd it, for Reasons they thought convincing. This is a sad Way of Contending for a Cause. To consider whether a Cause is justifiable or not, and, in that Examination, to produce nothing but what makes against it; and then say, they, whose Business it was, pronounc'd it just. I am sure it is evident, from what has been said upon this Topic, that nothing which has been produced by this Writer, could convince any Man of common Sense, that the King utterly relinquish'd, and was guilty of an unforc'd Absence from his Office, amidst the Distresses of his Kingdom; but that, on the contrary, he represents that Conduct as what might conduce to his more probable Continuance in the Royal Authority, than his Stay, at that Juncture, could possibly do. What I am examining, in Behalf of my self, and my poor Brethren, the Laity, is, how we are defended by those who have appeared for us, that we may be thankful, and stand by those who are fittest to Lead us, and avoid placing Security where there is none. It happens in the Arguments of this Defendant of the Realm and Church, that his Armour is defective on the Topic of Revolution *Justifiable*; and he has done nothing but declare, It was no Matter to him whether it is Proof or not; the whole lay upon our Representatives. But we will not leave them thus consigned to Infamy, for a noble and hazardous Enterprize, to which we owe all that is dear to us. We will consider that in its Place; in the mean Time, we shall proceed; and, as some Worthies shew themselves best when under

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under greatest Difficulties, we will see whether this Gentleman does not do better under Doubtful than Justifiable.

UPON the Supposition that the Lawfulness of the Revolution was Doubtful, he Disputes thus: *The only Point, in which any Doubt can be suppos'd, must be, Whether King James's Conduct, after the Prince was landed, and had enter'd upon a Treaty with Him, and then Disbanded, and ran away, and the like, did amount to an Abdication? Now, supposing this to be Doubtful, I Affirm, That this being done by them, the People were obliged to acquiesce in it, and to submit to the Persons recognized by that Convention, as King and Queen.*

OF those who came over with the Prince, or appear'd in Arms on his Side, or even voted, as Members of the Convention, That King James's Flight was an Abdication, and contributed to all that follow'd, not many are living; and for those that are, their Case is particular: If they did amiss, let them look to it; they are to answer to God for what they did. All that the Body of the Nation was then to be satisfy'd in, was, *Whether, be the Revolution in that Respect Justifiable, or not, it did not become the Duty of every English Subject to submit to the King and Queen, and to take the Oaths, for the better Assurance of his Faith and true Allegiance, to them?*

THIS is a Question which admits of no Dispute; our Common and Statute Law agreeing in this Point, as the Basis and Foundation of our Legal Obedience, That by the KING, in all our Laws, we are to understand the King who is in the Possession of the Government, tho' there should chance to be some other Claimant, out of Possession, who, to Appearance, had the best Right and Title to the Crown.

I MIGHT produce many Authorities in Proof of this; but they have been so fully collected, and all the Exceptions made to them so clearly stated, by Dr. Higdén, that I refer my Reader to his Discourse. My Lord Coke, expounding the Meaning of Nostre Seigneur le Roy, in the Statute of the 25th of Edw. III. affirms,

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That this Act of Parliament is to be understood of a King in Possession of the Crown and Kingdom; for, if there be a King Regnant in Possession, altho' He be *Rex de Facto*, & *non de Jure*, yet is He *Seigneur le Roy*, within the Parview of this Statute: And the Other that has Right, and is out of Possession, is not within this Act. Nay, if Treason be committed against a King *de Facto*, & *non de Jure*; after the King *de Jure* comes to the Crown, He shall punish the Treason done against the King *de Facto*; and a Pardon granted by a King *de Jure*, that is not also *de Facto*, is void.

WHATEVER Doubt there may be concerning the Abdication of King James --- there can be no Doubt but that King William and Queen Mary were proclaimed King and Queen of this Realm; and therefore they were the **KING** and **QUEEN** to whom our Allegiance was due.

How far these Considerations did once appear to be convincing to some who afterwards went off, I cannot tell, but Dr. Hicks was fully convinced of the Lawfulness of taking the Oaths to King William and Queen Mary.

Dr. KEN was not barely satisfied himself of the Lawfulness of taking the Oaths, but had prepared a Treatise to convince his Friends.

I am unwilling to believe what has been confidently affirm'd, as to the Accident that moved him to change his Mind. What Hand he had in inviting the Prince over, I dare not say; but leave the Reader to make his own Construction upon what is certain, that, when it was doubted whether the Prince would come that Season, he unfurnished Ely-House, slip'd aside out of the Way, and hid himself, for what Reasons it is not hard to guess: Nay, even that good Man Dr. Sancroft, than whom no one was more forward to approve the Prince's Undertaking, changed his Mind.

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I SHALL, perhaps, be censur'd for reviving the Memory of what these Great Men of the Separation themselves, heretofore, both did and thought, with Relation to this Matter ; but it is Time to put these bold Railers in Mind, that their own chief Leaders were once as fully resolv'd to take the Oaths as our selves; and that, 'tis much to be fear'd, they had some other Motives, than that of Conscience, to hinder their taking them.

I am sorry to say, but I will prove it, that this Warriour (in the Article of Doubtful, as well as that of Justifiable) seems to have no Head under his Helmet ; he peeps out from under it, and makes a Flourish on our side ; but, tho' if he means honestly, we are obliged to him, we can by no means depend upon him in an Out-post. To what he has said, I answer, That the Obligation between Prince and People is reciprocal, and that, according to the Laws of God and Nature, and the Eternal Rule of Honour and Gratitude, if our Prince has to his best used his Power for our Good and Support, we are, in return, to defend him on his Throne, and endeavour to restore him to it, if he be unjustly pulled out of it. I will not deny but the Doctrine advanced from Dr. *Higden*, and the other Quotation from my Lord *Coke*, may be, and are agreeable to the Common and Statute Law of this Kingdom ; but the Author should have read farther, and he would have learn'd from the Eighth Chapter of *Higden*, *That our Laws in this Point are agreeable to the great End and Design of Government, for that Communities were not designed for so many Scenes for a few Persons to display their Glory in, and all the rest of Mankind to be only Instruments of their Power, but that Government was instituted for the Security and Welfare of all the Members of civil Society.* Now the Legislative Power of *England* has, before it, all the Fortunes and Persons of the Members of the Community to do with what it will ; and they are certainly obliged to act according to the strictest Principles of Honour and Justice, by the Rule of the Publick Good ; but such are the Intricacies of divided Interests and Instabilities of Human Affairs, that a State, as well as a private Person, is often obliged

obliged to act Prudentially rather than Justly ; it was therefore Prudent and as Just as the Legislature was able to be, during the Contention of opposite Branches of the Royal Family ; and it was also for the Good of the Whole, that whoever should get into Possession of the Crown, should be, to all Intents and Purposes, a good and duly qualified King : But who, that has any Eye-sight, does not see, that this is a Personal Hardship to him that has a Right ; and, no doubt of it, but would be a great Cruelty to a good and lawful Prince to be ejected, without Fault against the Community ; but, as it appeared to the then Legislature, such Incidents of Injustice might unavoidably happen ; they went the nearest they could to let them be as little injurious as possible to the Whole, by contriving that the Laws should have their due Course, with relation to the Body of the People, and constituting the King *de Facto*, as well as the King *de Jure*, an Able and Proper Magistrate. Thus when the Quarrel was ended by Coronation and present Possession, the Partisans of each Side were under the Favour of the Law, and might sit down in Quiet and Safety. In this manner, as the Good of the Whole is the Rule of Publick Justice, the Necessity of Affairs produced the *Prudential* Statutes, which made Possession of the Crown, as far as concerns this Life, expiate all Crimes, and supply all Disabilities. But all that while Right and Title, abstracted from the Relations to the publick Happiness, stands untouched ; and if an honest Man follows the Fortune of an injured Exile, and believes he can bring him back to the Throne of which he was dispossessed ; consulting, in His Opinion, the General Good, much better than the Expulsion of him did ; it is impossible to show that this would not be a Great and Honest Attempt ; tho', if he should perish in it, they who should put him to Death for the Disturbance he gave the World, would also do a very legal, warrantable, nay, and honest Action.

A Subject of a good dethron'd King *de Jure*, might with great Virtue and Innocence, tho' not with legal Justice, follow his Fortune, and attempt to recover his Kingdom for him ;
and

and it is plain, from the very Statutes themselves, made under *De Facto* Reigns, that this Absolution of what was passed before Coronation, was as much as could be obtained in Favour of the Truth of the Question; where-ever it lay: For it is against all manner of Sense and Reason that this was done, without Regard to Good and Evil, or that they were Things in themselves indifferent to the Legislators. No: Among such Conjectures as would probably arise, and introduce now a Right, and then a Wrong Prince, They could do no better than thus. As they could not prevent a Right Man's Exclusion; yet, in Justice to Him, and to right Reason and common Honesty, they would receive Him as their Prince, if He could make Himself such: Still providing also, that they would not, for the Good of the Whole, permit the Rightful Prince to avenge Himself of all who had obey'd and supported His Adversary. This I allow was, and is, according to Our Author, the Law of *England*; but, I think, a Good Man might Greatly, Worthily, Vertuously, and Generously, adventure falling under the Penalty of that Law; nay, think himself obliged to do it in Conscience and Honour: And I would not have this Glorious Constitution, of Ours, lay its greatest Dependance upon any Thing but what is supported by the severest Truth and Justice, much less upon what, in the disinterested Eye of Reason, must appear to be the contrary to those Eternal Rules.

THE Author, under the Topick of Justifiable, has put the Revolution upon the Foot of Abdication, that is, upon leaving the Throne naked, and not waiting what should be done in Free Parliament; and therefore no One (maugre all our Author has said) who does not think King *James* went away unfore'd, can think he was not hardly used in being pronounced to have Abdicated, supposing that Word (as this Defendant of the Realm uses it) meant only that he Abandoned his People; and therefore, for want of his Protection, they were discharg'd of their Allegiance. He says, indeed, in his 17th Page, *all Writers agree, That a Man* (he does not say a King) *might Ab-*
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dicare in Words, nay, by Actions against Words; (for a Protestation against Fact is of no Force;) I would then be glad to know, and shall leave it to the Conscience of Mankind to judge, whether any plainer Evidence could have been given, by any Prince, of his Dereliction of the Government, than King James did here give. But he very artfully excepts himself from among those well-satisfy'd Writers included in the Word *All*. Abdicating by Acts has something more forcible and criminal in it than a Dereliction of the Government; and tho', when he insinuates that King James's Actions forfeited his Throne, he shrinks by in the Word *Dereliction*, and evades a plain Declaration of what he himself thinks of an *Abdication by Facts*. Thus, when he has discover'd it was doubtful to himself, he may well proceed to shew, if he can, that he, and all Men, ought to be well satisfy'd, tho' it should be really doubtful in it self, whether the King had been justly declared to have Abdicated.

THE Case of those who had an Hand in the Revolution, he says, is particular. It is so, indeed, but to their Advantage; for every Man that had a Part in that great Work, had his Proportion of Merit with the Glorious Deliverer, to whose Bravery and Influence it was chiefly owing.

THE Author has not any where, in direct Terms, spoken of the Revolution as a Worthy and Honest Undertaking; but imputes the Loss of the Crown to the King's Dereliction: In which he shews he has not so great a Respect for the Legislature who did this, as for that which Ratify'd all the Actions of a King *de Facto*. All the Charity he has for the Revolutioners, is, that he does not speak all that he thinks of them. But a patient Review of what the Lords Spiritual and Temporal did at the Convention, will shew that they did not, by the Word *Abdicate*, mean barely that he ran away, but also that he ran away as a Tyrant. The Act, which exalted the Glorious William, and his Ever-blessed Consort Mary, to the Throne of this Kingdom, has it thus— *Whereas the late King James II. by the Assistance of divers evil Coun-*

Counsellors, Judges and Ministers, employ'd by him, did endeavour to subvert and extirpate the Protestant Religion, and the Laws and Liberties of this Kingdom; and so recites the long Train of his Tyranny, and, upon them, pronounces; All which are utterly and directly contrary to the known Laws and Statutes, and Freedom of this Realm. And whereas the said late King James the Second having abdicated the Government, and the Throne being thereby become vacant.

Now it plainly appears that the Convention made every Act of Injustice recited a Motive to his Expulsion, and added his Abdication to the Heap of his other Crimes; and, very justly, from his Guilt and his Flight, pronounc'd him to have forfeited all, (in the Words) *the Throne being thereby vacant.*

IN the midst of the Distractions of these Times, it was very Wise and Prudential, as well as strictly Just, to leave the Word *Abdicated* in its general Acceptation, of having Forfeited by Actions that do in themselves incapacitate, as well as by running away, which necessarily must incapacitate. I suppose no one will believe he ought to have been call'd back for his ill Deeds, and invited to a Tyranny from which he fled.

FROM all which, as has been above observ'd, I cannot allow the Defendant of the Realm and Church to suppose Doubts in Cases where there are none: For, by his Leave, it is much better for us poor Laymen, that we go upon plain Truths, than upon the Support taken from the Subtleties of a Casuist. Our profound one goes on to shew, after all his other Endeavours, that the first Non-juring Bishops were doubtful on this Subject; which he does in a Way that we Laymen (I know not what the Author is) should think very ungenerous; and, I am sure, you Churchmen, very uncharitable. But Passion is generally

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rally a foolish thing; and these excellent (however mistaken) Men, who resigned all the Goods of this Life for the Testimony of a good Conscience, are, I trust, rewarded with a double Weight of Glory and happy Immortality; though, as our Author observes, *they unadvisedly cheated themselves of their Preferments*. I wish every Man, that ever was in Doubt on this Occasion, had given as much Proof of his Sincerity.

HE is now going to the Case of *Unlawful*; but, I hope, he will not be so strong and able upon this Subject as the last. In order to suppose it doubtful, he was under no Necessity of endeavouring to prove it so: But I have seen Quacks take Physick, only just to show their Skill in curing themselves; but they have sometimes fail'd.

' I WILL now proceed to my last Supposition, (and a very
' strange one, I confess, it is,) *viz.* That the *Revolution*, and all
' that was done in bringing it about, was utterly *unlawful*; and
' those who were concern'd in it, *inexcusable*: Yet still I affirm,
' that it would be our Duty to submit to the present Govern-
' ment, and to take those Oaths that are requir'd by it.

' IT is now almost Thirty Years since the Prince of *Orange*
' came hither, and was, upon King *James's* Abdication, placed
' upon the Throne.

' ' KING *William* surviv'd his Queen many Years: He Reign'd
' honourably Thirteen Years, and dy'd peaceably possess'd of the
' Throne to which he had been rais'd.

QUEEN *Anne* succeeded him in his Crown and Virtues.
' She, yet more firmly, settled the Protestant Succession; and,
' after a Twelve Years Reign, (the more Part of it with the
' greatest Honour and Esteem, not only of her own Nation,
but

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‘but of all *Europe*) went down, in the quiet Possession of the
‘Throne, to her Grave.

‘To Her succeeded his present Majesty, by many wonderful
‘(I had almost said miraculous) Deliverances.

‘AND here then let me ask any reasonable Person : Has God
‘the same Power now, that he heretofore asserted to himself,
‘in many Places of the Holy Scripture, to bring about his
‘own wise and good Purposes ? Is his Arm shorten’d, or is his
‘Authority lessen’d, that he either cannot, or ought not, if he
‘sees fitting, to Transfer a Kingdom from one Person, or Fa-
‘mily, to another ? To deny this, were the worst of Blasphemy.

‘THO’ a Government be set up by Sin and Rebellion ; yet,
‘if it comes to be settled, God declares himself for it : There-
‘fore to oppose such a Government, is to fight against
‘G O D.

‘IT is a Question, whether an Usurper, when once he is
‘crown’d, is not to be look’d upon as the King to whom the
‘People owe their Allegiance. The Law says, he is (but let
‘that be as it will) *A Possession of Thirty Years gives an undoubted*
‘*Right ; especially, being guarded by so many Statutes : And the Laws*
‘*of an Usurper are as good as those of a Lawful King.*

‘NOW, if it be our Duty to obey the King in Possession, it
‘is certainly our Duty to oppose him who is out of Possession :
‘His being out of Possession takes from him all Right to the Go-
‘vernment, tho’, abstractedly speaking, he has the best Right
‘in the World. Legal Authority, ’tis plain, he has none, for
‘that is always on the Side of the Possessor ; and as for Divine
‘Authority, if there be any such thing, the Bishops and Clergy
‘say, That an Usurper claims that too by vertue of Possession :
‘So that the Pretender can have no Authority either from God
‘or Man.

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AND now, I may hope, I have sufficiently Vindicated my self and my Countrymen from the Charge of Perjury and Rebellion.

Give me Leave, he proceeds, once more to say, if King James invaded, against Law, the Rights of the People, and in direct Opposition to his Oath, to govern Arbitrarily, then every Subject had a Right to withstand such an unjust Invasion; and, by Force of Arms, if not otherwise, oblige the King to return to that Legal Form of Government from which he had departed. This was all, that for ought appears, any of those who Rose in Favour of the Prince of Orange intended; and more than the most of them did. As for the Lords and Commons, who voted the Association; I have before professed, and I see no Cause to retract it, That if they were fully perswaded that the Departure of King James, when the Grievances that had been complained of were just ready to be submitted to the Judgment of a Free Parliament, was, with a Design, on purpose to avoid the Redress of them; did, in its Nature, amount to Dereliction of the Government: They could not have been true to the Trust committed to them, if they had not Voted and Acted as they did. In the mean Time, in a Matter of such a Nature in which it is not easy for the wisest Man alive to determine on either Side, I am sure Charity will oblige us to believe and hope the best; and not suffer us rashly, and at all Adventures, to condemn those, whom, perhaps, when we shall stand together in Judgment, He who searches the Hearts of Men will finally acquit.

You see, at large, the Doubt this Gentleman is under about the Lawfulness of the Revolution, even after he has done with it, as a Supposition; and concludes only, that in Charity, we ought to forbear being rash in judging of their Circumstance. You see also that he does not pretend to excuse any but those who at first intended only to restrain the King's Power, and bring it into due Bounds, and not to proceed further on any Provocation. So that to depose him, (and we shall talk in a Circle to the End of the World till we own he was deposed) was, according to this Author, not a defensible Thing; and the Revolution, according to him, has no Justice.

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in it, but as it has taken Place; and those born under it are unconcerned in the Iniquity of it's Foundation, and may innocently submit to it.

HIS Doctrine, in plain *English*, is, That the Government of this Nation is not founded upon the Rules of Justice; but whoever can by Force or Surprize obtain a Coronation, has a Title to the Allegiance of the Subject: This Scheme, till this Day, I always took to be inspired by the Religion of *Mahomet*, and not that of a Redeemer, whose Kingdom is not of this World. But, with the Author's Favour, though Our Statutes do assert, That the King *de Facto*, for Reasons I have before given, are sufficient Kings of *England*: He has not done all his Business, for he has not touched the main Difficulty; which is, the Incapacity of Religion, which excluded King *James*, and all *Roman-Catholicks* of the Royal Family: This, I hope, he will allow a sufficient Incapacity and Authority enough, in the Sight of God, to Bar out all that are such from the Sovereignty of these Realms, or he has still left us undefended. The Makers of the Statutes, relating to Kings *de Facto* and *de Jure*, had not this before them; but with the Natural Rights of Reason, Truth and Religion, which we have recovered out of the Tyranny of that Superstition; we have put the very Foundation of Our Government upon the Abhorrence of it: The Kings *de Facto* and *de Jure*, both were in that Faith, and after a new Usurpation or Just Title had a new prevail'd, the most Dear Rights, Men had, remain'd untouch'd by the Change of Persons in the Sovereignty: But now the whole Point is between the *Roman-Catholick* and *Protestant* Lines, as you have excellently stated it; and no One will now say, that though a King *de Facto* and a King *de Jure* might succeed each Other, the Throne can, at present, be as indifferently ascended by a *Papist* and a *Protestant* Sovereign. If Our Defendant will not allow this, he must allow that King *James* never did any Act of Tyranny, for he did none but what he was prompted to by his Religion. The vain Purpose proposed by these Derelictors, of having no farther

ther a Design than to reduce the King to the prescribed Rules of the Constitution, was, a purpose to make him a very Ill Man, in order to make him a Good King; for such must be a good *Papist* King to a *Protestant* People; and desperate must be the Condition of that Nation which can expect no Good of its Prince, but what he Acts against the Dictates of his Conscience. To restrain the King at all, beyond what the Law does, while he is at the Head of it, is a Degree of Offence against his Royalty; and, in the Case of a *Roman-Catholick*, over a *Protestant* People, to do less than depose him, had been to have done Indignity and Disgrace to the King, without doing Good to the People; and, without doing the latter, it would be as foolish as wicked to attempt the former.

I will not make any further Observations at present, but go on to his Argument, as a Defendant of the Church: And thus he sets forth Our Circumstances on the Subject of the famous Schism.

‘ I COME now to the Charge of Schism, upon account of communicating with those Bishops, and Presbyters, who were either put into the Places of such as had been turn’d out for taking the Oaths, or had Consecrated the One, and Instituted the Others, to succeed them in their Dioceses and Parishes. And here, again, it will be necessary to State the Case a-right, that so we may be the better able to judge a-right of it.

‘ THE Imperial Crown of this Realm being set, as we have seen, on the Sacred Heads of King *William* and Queen *Mary*, it could not be expected but that many would be offended at it: Some lost their Hopes; others, their Places, by it: Many were willing to see Things better settled, before they engag’d too far in a new Interest, by various Means; and, perhaps, a little of Conscience too, in those who had been intoxicated with the slavish Notions of Absolute Power, Indefeasible Right, and unlimited Obedience, (Things as irreconcilable
‘ with

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‘ with our *English* Constitution, as Light is with Darknes)
‘ many began to scruple the Oath of Allegiance, though fram’d
‘ in the softest and most gentle Terms, that ever any Oath of
‘ that Kind had been. The Government, being sensible of
‘ this, reduced the Oaths to such a Form as might be the least
‘ apt to raise Scruples in the Minds of any truly Conscientious
‘ Persons. The Clergy were indulged about Six Months for
‘ the taking of these Oaths; if they refused, they were only
‘ to be suspended from the Execution of their Office, by the
‘ Space of another Six Months; if they still continue to refuse
‘ them, they were to be *ipso facto*, depriv’d. In the room of
‘ those who thus lost their Places in the Church, other Ortho-
‘ dox Bishops and Clergymen were substituted, by those who
‘ had the Right of bestowing them; and the Crime objected
‘ to us is, that some were put into the Places of those who
‘ were deprived; others communicated with those who were
‘ so put in; and, by this Means, all, both Clergy and People,
‘ who took the Oaths to the Government, became finally in-
‘ volved in the Guilt of Schism.

‘ OF Those who make this Exception against Us, I would
‘ crave Leave to ask; Whether the Oath of *Supremacy* was not
‘ only enjoin’d by Queen *Elizabeth*, to be taken by all *Archbishops*,
‘ *Bishops*, and *All and Every other Ecclesiastical Person*: But it was
‘ moreover Enacted, *That if any refuse, then the Person so refu-*
‘ *sing, should forfeit and lose all, &c.* Let it be consider’d what
‘ those Bishops and Clergymen, who refused the Oaths at the
‘ Revolution, were, by vertue of that Statute, Deprived of.
‘ Their *Orders* were not touched: They were still left under the
‘ same *Spiritual Capacity* of Exercising all the Functions of them,
‘ that they had before. By vertue hereof the Bishops had still
‘ the Right of *Ordaining* and *Confirming*; and both they, and
‘ the other Clergy, the Power of Preaching the Word of *God*,
‘ and Administring the *Holy Sacraments*, as if they had not been
‘ Deprived at all. But the Bishops were divested of their
‘ *Civil Rights*: They lost their Title to their *Honours* and *Reve-*

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nues: They were debarr'd from *Sitting* or *Voting* in Parliament :
 They were restrain'd from *Officiating*, as Bishops of such particular *Dioceses* ; or from doing any Authoritative Acts within *them*. This was all the Incapacity which that Statute brought upon them. They would not Swear *Allegiance* to the *Civil Government* ; so the Civil Government thought it not fitting to permit them to perform their Clerical Functions in, or to partake of the Profits of their Benefices, but resolved to commit them to such other Orthodox Bishops and Priests, as were willing to give them the Security they required of their Fidelity.

THE Case of Schism is made to consist only in a Dispute about Livings and Preferments : For the Author, to avoid the Imputation of this Crying Sin, observes, That the deprived were still as good Bishops and Priests as ever ; and they were allowed to be Orthodox, though they were not Friends to the Government ; and all was well with the Church since they were succeeded by the Orthodox. It appears they who understand what Orthodox means, know, that a Man who thinks the whole Nation in a Schism, may himself be Orthodox, and he who takes all he has from him thus Orthodox, is Orthodox also. Thus a Man who is a Priest of that Religion which disclaims all Secular Power, may be still a good Priest, though an Enemy to his Country, and that Country has no Right to incapacitate him from the Functions of his Character ; though, it is plain, he may in that Character do more Mischief to the Publick than any other Profession can possibly effect ; especially when we consider, that when the Priests who enjoys the Livings from which he is deprived, allows him to be still as good a Spiritual Guide as himself ; and thereby gives him the greater Authority and Influence of a disinterested Zeal for Religion, in having resign'd all, rather than offend against his Conscience : At this Rate the Government, instead of being the better and safer for Deprivation, are more endanger'd by inflicting that Penalty ; they make their Enemies more Venerable in themselves, and

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consequently more Powerful against their Country. Who is most likely to be well heard, the Man who has lost his Living, and holds his Successor in it to be a Scismatick, or the Incumbent, who admits the Man depriv'd to be still within the Pale of the Church as a Minister of it? and every Way as good a Man as himself, except in the Possession of the Living? When this is the Case, how is it possible but the chief Influence must attend the Man, who, according to the Confession of his Adversary, has the Merit of a Confessor added to that which he has in common with him, that of a Priest.

THE next Pamphlet that came into my Way on this Great Occasion, was, *The Nonjurors Separation from the Publick Assemblies of the Church of England, examin'd, and prov'd to be Schismatical upon their own Principles.* By Thomas Bennett, D. D.

THE Author, in his Preface, observes, That it becomes every sincere Member of Our excellent Church to exert himself at this Critical Juncture: The Papists on the one Hand, and the Fanaticks on the other, are sneering at our Folly; and let any thoughtful Person judge, whether this is a proper Time to divide those who are the Heartiest Friends of Episcopacy and a pre-composed Liturgy.

WHEN he has shewn the Separation to be between the Nonjurors and Our Church, and with the soft Forms of Publick and Private Assemblies, distinguish'd our Churches from their unlawful Conventicles, which do each of them claim the venerable Name of the Church of England. I say, after he has intimated the Meeting of Nonjurors to be still Assemblies of the Church, and spoken of the Dissenters, though tolerated by our Laws, as no Way related to us, but Cut off by the general Term, *Fanaticks.* Our Learned Author is pleas'd to be the Thing which he decries, and discovers himself to be a *Fanatick.* Ought not this Reflection, says he, (speaking of the Treasonable Assemblies who differ from Us) to awaken our Consciences? Ought we not to Cry mightily to God for the Direction and Assistance of his Holy Spirit,

Spirit, that we may discern and chuse the right Path, and Act consistently within the Rules of our Holy Religion.

For my own Part, He goes on, As I have impartially searched after the Truth, so I am perswaded God has shewed it to me.

THERE never was a Fifth Monarchy Man who spoke a more direct Fanaticism than this Doctor, who, afterwards, intimates, That he is no small Person, as a Man of Letters; and though he declares his Supernatural Assistance, insists to have any Person, who is to talk to him about his Tract, to be a Christian and a Schollar. The Author has done his Business very effectually, against all common Sense, in his Preface; and gives, in a Page and Half, such a mixture of Arrogance, Self-sufficiency, Enthusiasm and Pedantry, that he prepares the Reader for the, otherwise, unaccountable Design of allowing the Nonjurors the Truth of their Principles; and from thence proving them what they, poor Men, pretend (upon those Principles) to call Us, *Schismaticks*.

WE will take the Matter of his Book in his own Words.

CHAP. I. *By the Church of England is meant that Body of Christians, who profess themselves Members of that Communion, which is maintain'd amongst us under the Governement of Bishops, and by the Use of the Book of Common Prayer.*

Of this Church there are Assemblies in all Parts of England, wherein Clergymen, Episcopally ordain'd, do officiate.

These I call the publick Assemblies of the Church of England: First, Because they are not only permitted, but encouraged, without any Discountenance from our present Superiours: Secondly, Other Assemblies, wherein Clergymen, Episcopally ordain'd, officiate, are privately held, in Opposition to our present Superiors, both Ecclesiastical and Civil.

This Separation of Communion between the publick and the private Assemblies is, undoubtedly and confessedly, Scismatical. 'Tis therefore our Duty to consider the Matter, and to maintain Communion with those Assemblies, which may be frequented without committing the most heinous Sin of Schism. In order thereto, I think

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the Bishop of Bangor, &c. 29

' it necessary to fix the Scene of this Dispute (if I may so speak) in
' some one particular Diocese, there being great Diversity between the
' Case of the Province of *Canterbury*, and that of the Province of *York*.
' 2^d. Between the Case of those Dioceses, whose Bishops were de-
' priv'd for refusing the Oaths to King *William* and Queen *Mary*, and
' of those Dioceses, whose Bishops took the said Oaths. I shall take
' the Liberty of beginning with the Diocese of *London*, not only be-
' cause I have liv'd their sixteen Years, but also because the Strength
' of that Communion, which I charge with Schism, lies in and about
' this great City, from which the Diocese takes its Name.

CHAP. II. ' 'Tis granted on both Sides, that Dr. *Compton* was
' rightfully possessed of this See of *London* at the Revolution,
' and exercised his Episcopal Authority over it to the last Day of
' his Life.

' Let it be granted, that the Bishops, who were depriv'd, were
' Confessors, and those who were placed in their Sees Schismatical In-
' truders; and that Dr. *Compton* was guilty of Schism in maintaining
' with the Schismatical Intruders; yet Dr. *Compton* continued our Bi-
' shop, and his Schismatical Communion was not a Forfeiture of his
' See. There is a Difference between the Schism of Co-ordination, and
' the Schism of Subordination. A Breach of Co-ordination is a Breach
' of Church-Union between two Bishops. A Breach of Church-Uni-
' on between Superiours and Inferiours is a Schism of Subordination.

' Now as a King does not forfeit his Right to the Obedience of his
' own Subjects by breaking the Peace, which he ought to keep with
' his Equals, so neither does a Bishop, by the Schism of Co-ordina-
' tion, cease to be supreme Pastor of his own Diocese. Therefore
' Dr. *Compton* did continue the rightful Bishop of this Diocese to the
' Time of his Death.

CHAP. III. ' We are told, that after the Deprivation of the
' Nonjuring Bishops, such Christians as maintain'd Communion with
' the late Dr. *Compton*, who had acknowledged the Schismatical In-
' truders, were polluted with his Schism. I answer, the Schism of
' Co-ordination does not affect a Diocese. For 'tis as certainly possi-
' ble for the Bishop of a Diocese to be guilty of the Schism of Co-
' ordination, without involving his Diocese in it, as 'tis possible for
' him to be guilty of Drunkenness, without infecting his Flock
' therewith. I confess, if those that continued in Communion with
' Dr. *Compton* were thereby oblig'd, by some explicit or implicit Acti-
' on or Declaration, to acknowledge the intruding Dr. *Moore* for Bi-
' shop of *Norwich*; or, if the Public Assemblies of the Church of

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‘ *England in the Diocese of London, were held in opposition to Dr. Lloyd's Authority, and in Defiance of his Right to the See of Norwich, or the like; then the Case had been very different. But since nothing of this Nature either was, or could be, pretended; I see no manner of Reason for charging our Continuance in Communion with Dr. Compton as Bishop of London, with the Guilt of that Schism of Co-ordination, which Dr. Compton committed in owning Dr. Moore for Bishop of Norwich.*

CHAP. IV. ‘ *Dr. Compton, Pope Victor, Epiphanius, St. Irenaeus, Marcianus, St. Cyprian, Novatian, Pope Stephen, Sabinus and Felix, Basilides and Martialis, consequently the late Dr. Compton continued rightful Bishop of London, and the People of this Diocese were oblig'd to maintain Communion with him as such, even to the Day of his Death.*

CHAP. V. ‘ *But there is one other Pretence against the Right of that venerable Father, which still remains to be consider'd.*

‘ *Our Second Canon (of the Year 1603.) runs thus,*

‘ *Whosoever shall hereafter affirm, that the King's Majesty had not the same Authority in Causes Ecclesiastical, that the Godly Kings had amongst the Jews, and Christian Emperors in the Primitive Church, or impeach in any Part his Regal Supremacy in the said Causes restored to the Crown, and by the Laws of the Realm therein established; let him be excommunicated ipso facto, and not restored but only by the Archbishop after his Repentance, and publick Revocation of those his wicked Errors.*

‘ *From hence some have been pleas'd to argue, that whosoever has deny'd or impeach'd the Ecclesiastical Authority or Supremacy of the late King James II. or of the present Pretender, whom they call King James III. is excommunicated ipso facto. The whole Force of this Reasoning depends upon a false Notion of an ipso facto Excommunication. Whensoever therefore a Canon decrees, that an Offender be excommunicated, the Guilt it self does by no means inflict the Punishment (as some have vainly imagin'd) tho' it makes the Guilty Person liable to it. The Canon does not say, *We decree, that he is, or that he actually stands, ipso facto excommunicated, or the like; but it says, Let him be excommunicated ipso facto.* It speaks imperatively, and consequently in the future Tense; that is, he shall be ipso facto Excommunicated. Very well; but by whom shall he be excommunicated ipso facto? By the Judge, no doubt. The excellent Mr. Kettlewell has it, that an ipso facto Excommunication is only Sententia lata ab ipso jure, a Sentence pass'd by the Law, which needs another Sentence pass'd by the Judge, an ipso facto Excommunication by any*

‘ *Canons*

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* *Canons not barring Men from Communion, till there be a declaratory Sentence, as Lyndwood notes.* Consequently, since an *ipso facto* Excommunication signifies nothing, till a Sentence declaratory is given; 'tis certain, that Bishop Compton could not forfeit the Right to his See, by reason of any *ipso facto* Excommunication, altho' his taking the Oaths imposed since the Revolution, might justly have exposed him to that Censure by Virtue of the Second Canon.

CHAP. VI. 'I examined all the Pretences, that have been advanced against Dr. Compton's continuing rightful Bishop of London to the Day of his Death; and it follows, upon the Principles of the Nonjurors, that the Clergy and Laity of this Diocese were indispensably bound to maintain Communion with him as Bishop of this Sec. And therefore, since the Nonjurors separate from his Communion, and disown his Authority, and set up an Altar in opposition to his; this Fact of theirs was Schismatical, and most highly criminal, it being nothing less than a downright Rebellion against that Ecclesiastical Authority, which God had been pleased to appoint over us, and which he expected and commanded our Submission and Obedience to.

CHAP. VII. 'But we are told, that during the last Years of Bishop Compton's Life, the Nonjurors were forced to absent themselves from our Publick Assemblies, by the Addition of immoral Prayers to our Publick Offices. In answer to this Argument, 'tis in vain for me to plead, that those whom the Nonjurors esteemed barely *de facto* Sovereigns, during the last Years of Bishop Compton's Life, deserve a better Name.

'For the Solution of this Difficulty let it be noted, that there is a twofold Imposition of a Term of Church Communion; the one *intentional*, the other *peremptory* or *final*. Every Command or Injunction of a Superior implys an *intentional* Imposition of the Thing commanded or enjoined. The Question is, whether there was also a *peremptory* or *final* Imposition of them, so that they became a necessary and unavoidable Term of Church Communion. I am sure, so great has been the Lenity of our Church Governors, that even this notorious Compliance has never yet provoked any one of them to do any one severe thing to any one Person, that has refused, tho' never so openly to join in those Parts of our Liturgy.

'The Form of our Liturgy has afforded the Scrupulous a most convenient Opportunity of signifying their Dissent to those Parts of our Publick Devotions. For our Prayers being divided into so many short Collects, to which the People are required to say *Amen*,
' whose-

‘ whosoever does constantly say *Amen* at the Conclusion of all the other Prayers, and does as constantly forbear it at the Conclusion of those for our Temporal Governors, does thereby notoriously signify his Disaffection to them, and his Refusal to pray for them in the Terms of the Church's Liturgy, that one would much sooner apprehend the Danger of some Temporal Inconvenience from such an avowed Opposition to them, than the Danger of giving Scandal by seeming to pray for them.

‘ I have shewn, that he, Br. *Compton*, did not by any Rules of Ecclesiastical Policy, cease to be Bishop of this Diocese, but continued our rightful Governor to the Day of his Death. Wherefore we owed him a Spiritual Obedience, and were bound to maintain Church Communion with him as our Bishop, whether we owed those *de facto* Princes any Temporal Obedience, and were bound to pay them any Civil Allegiance, or no. A Nonjuror would rather be inclin'd or chuse to resort to those Assemblies, where he might avoid those Prayers. But surely, since the Private Assemblies, in which those Prayers were not used, were set up and maintain'd in Opposition to our then rightful Bishop; and the Publick ones, wherein those Prayers were used, were held in Subjection to him, in Communion with him, and by his Consent and Approbation: therefore he who refused, under the Pretence of the Possibility (for there was no Certainty) of Scandal, to join in the Publick Assemblies, did thereby, to avoid a Possibility of Scandal, venture upon a Certainty of downright Sin, by joining in an open Rebellion against his rightful Spiritual Governor; which Conduct, I am confident, no Man of Episcopal Principles will dare to justify.

‘ Must he set up an Altar against his rightful Bishop's Altar, and enter into Ecclesiastical War with him? 'Tis plain, that those Nonjurors who separated from Bishop *Compton's* Communion upon the Pretence of immoral Prayers (so which there was no Necessity of their saying *Amen*; but to which they were notoriously permitted to express a Dissent, even in the most significant manner) were guilty of a most inexcusable Schism by so doing; nor could their Separation from the said Bishop's Communion be juify'd or excused upon any sober and Catholick Principles of Church Unity whatsoever.

CHAP. VIII. ‘ Let us now examine Dr. *Robinson's* Right to the See of *London*. Since I have demonstrated, that the Schism of Co-ordination did not vacat the Sees of those Bishops who comply'd with the Revolution, and communicated with the (supposed) Schif-

‘ Schismatical Intruders ; that Dr. *Robinson*’s Consecration, when nominated by Queen *Anne* to the See of *Bristol*, was valid ; because the Persons who consecrated him, had the Power of Consecration. The (supposed) Want of a Rightful Prince’s Nomination, could not null that Spiritual Action of the Comprovincial Bishops who laid Hands on him. Dr. *Robinson* has as good a Right to this See, as his Predecessor Dr. *Compton* had, whose Right I have vindicated at large.

‘ And since Dr. *Robinson* is now rightful Bishop of *London*, therefore the Nonjurors Separation from his Communion is Schismatical.

You see, my Lord, all that this Gentleman has dwelt upon, in this Learned Treatise ; all that has been revealed to him ; all that he is perswaded God has shewed him, is, That the late Bishop *Compton* never ceased to be Bishop of *London* from his first Ordination ; and that tho’ he owned the Bishops who succeeded the Deprived, that was according to his Cant, a Sin of Co-ordination, and therefore did not hurt his Pastoral Jurisdiction over the Nonjurors ; and, further, That he never gave them any Molestation for their notorious Dissent from the immoral Supplications for their King and Governor, and therefore could do nothing to give the Nonjurors Scandal, and make them turn Schismaticks. I am to govern my self, according to your Lordship’s Advice, by the Direction of Common Sense, in Matters where there cannot be produced against me a plain Revelation to the contrary. I assure you, if that is lawful for me to do, I may declare, I think this Doctor has, by his Manner of proceeding against the Nonjurors, discovered to Us Doctrines as dangerous as any of theirs to the State of *England* ; and, if Truth and Righteousness are of any Consideration to the Church, as Dangerous also to the Church. But let me talk of these Defences as a Layman.

For the Safety of the King and Kingdom the Subject takes an Oath, whereby he declares and acknowledges, That there is no Potentate, Prelate, or any Foreign Power, that has any Jurisdiction in these His Majesty’s Realms and Dominions. This we think a great Security, but we find

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by a Doctor of Divinity, who says God has shew'd it him, that a Man is a good Churchman, and may live among Us as good a Churchman as the Best, provided he acknowledges the Bishop, and takes the convenient Opportunity of the Pauses in our *Prayer-Book*, of dissenting from the Prayer for the King.

THESE Casuists introduce the most base Falshood and Treason, against our Religion and our Laws, and pretend to argue thus under the Support of our Constitution in Church and State. The Defender of the *Realm* and *Church* says, The Possession of the Crown gives Title to the Allegiance of the Subject, with an indifference to Right and Wrong: And this Arguer against Separation declares, That he, who Obeys his Bishop, may be a very good Churchman, though he *notoriously* abhors acknowledging the King. I say, It is in vain to keep out Popery when the Highest ill Consequence to our Secular Interests follow from the avowed Principles of our own Divines. These Unhappy Men, with a Jargon of Language, and an Inconsistency in their Principles, keep their Country in a constant Vertigo; if we were to go implicitly by their Direction, we should have no Rule of Religious or Civil Life, but from their Decrees: But, Sir, you are so honest and so good, as to bid Us inform Ourselves of what is our Duty, and not to depend upon the Opinion of our Teachers, but as they are supported by Holy Scripture: As then we cannot see any express Text that gives an Ecclesiastical Jurisdiction over Mankind, with a Connivance to be at the same Time in Enmity against our Civil Governors, we must detest and abhor such a Vindication of our Church, as implies a Consistency with Piety and Treason. The Author pretends to argue on the Principles of the Non-jurors; I have the Charity to believe many of them scorn such a False and Idolatrous Behaviour before God and Man, as to appear at Divine Service with Reservations of Assent, but would be still the more incapable of joining with a Spiritual Pastor, who gives up the King, from whom he holds, to maintain a Phari-

Pharisaical Sovereignty in himself; a Sovereignty no where expressed or described in Holy Writ, but with Abomination. It is evident, by the manner of Defence which these Writers make, that the next Thing by which we are to be made Giddy, is, *Orthodoxy*. The *Defender of the Church and State* makes the Character of Priesthood indefeasible and indelible; and mentions the Forbearance of disabling them, in that Part, as a careful Reserve, within its own Bounds, in the Civil Power: And another great Observation on this Occasion was, that the Depriv'd were succeeded by the Orthodox: Whatever Orthodox means, I find the King, whom I always took to be Head of the Church, is not Orthodox; for, whenever He is deposed by Power or Stratagem, and another Crowned, we are, according to our Author, to pay Allegiance to Possession; but not so in Case of the Church: For a Bishop, or Rector, must be succeeded by an Orthodox, or he is not well deprived. And, according to the Learned *Bennett*, tho' your Sovereign Lord were professedly omitted in your Prayers, the Uniformity of the Church might be still preserved. You might Damn or Stifle King *William*, provided you were not a Rebel to King *HENRY Compton*, and King *JOHN Robinson*. I hope your Lordship will forgive me, and not think I want any Respect for the Throne of *Bangor*, when I Laugh at the Regal Air assum'd by the Spiritual Pride of those slight Casuists, to the Diminution of the Royal Dignity, and the Danger of their Country.

WE Laymen are as afraid of Domestick, as of Foreign Popery, and it is just the same Thing in the Consequence, if the Sovereignty of *England* is to be undermined by our own Clergy, or insulted by the Pope. What is the difference in being undone by Treachery or Force? The Consequence, to us, is the same; and, when we consider the slow and cool Behaviour of many of our Pulpit-Orators in Regard to His Majesty, and their Ambiguous manner of Treating the Cause of the Publick, during the late Rebellion, we cannot doubt but they were ready to fall in with the Success of the *Pretender*. It is impossible to
account

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account for their Conduct in any other manner; and this worthy Dr. Bennet has very fairly told us, That it was not all essential to Church-Discipline, to pray for the King, or not. This, to a Poor Lay-Understanding, opens a Meaning to the great Caution of Prelates, who are very scrupulous of encouraging Parties and Factions, by adding the Influence of their Authorities in their Dioceses, to the Service and Support of their Prince, to whom they had sworn Fealty and Allegiance: Indeed the same Principles which admit others into Church-Communion, tho' they do not allow the King Head of the Church, will lead Men to dispense with Ill-will to him in Themselves, and still be wonderful Good Church-Men.

BUT I must go on to other Pamphlets that lie before me, and take occasion to make my Acknowledgments to a nameless Author, for *An Answer to the Nonjuror's Charge of Schism upon the Church of England. Written by a Clergyman of the Church of England; and printed for James Knapton, at the Crown in St. Paul's Church-Yard.* This Writer, with Plainness and Honesty, Vindicated Lay-Deprivation; I shall only with most affectionate Thanks to him, in the Name of all under the Denomination of Layman, repeat One of his Paragraphs. After he has confuted the Nonjurors, and shewed the Absurdity of their Arguments, he leads them into what would do their Business, if they could accomplish it. *If the Nonjurors, says he, would do any Thing, they must shew that King James II. acted nothing contrary to our Constitution; I mean nothing of that Moment that it need to be taken Notice of; that He did not dispense with our Laws; that He did not attempt to bring in Popery nor Arbitrary Power; that He did not design the Subversion of our Constitution: Or, if They will allow that He did do all This, they must prove that we are obliged to sit still, and not resist Him.*

PERMIT me, Sir, to run over the Matter of the other Pamphlets, on this Subject, as they lie before Me.

The Layman's Vindication of the Church of England states the Case as follows:

' The present Dispute turns wholly upon the Legality of the Revolution: If the Revolution was justifiable, the Nonjurors are Schismatics; if not, the Church of *England* is so; but it is plain, the Revolution was just and lawful, because all Nations have a natural Right to defend themselves from Oppression and Tyranny. The Revolution was founded on that Right, by consequence was lawful, and therefore the Nonjurors are guilty of the Schism.

The Writer of *the Difference between the Nonjurors and the present publick Assemblies*, a Nonjuror himself, argues with them thus;

' The Matter of the Worship, and the Mission of the Priesthood in the Church, continue the same, they have always been, without any essential Alteration; so that the Schism commenced, not being founded in any real Difference, cannot be denominated a real or essential, but only an accidental Schism. Nor ought the Prayers for the Royal Family to be made an Objection against joining with the Church, because in this Case mental Reserves are allowed, which are only criminal, as they are an Art of deceiving among Men, but as nothing of this Nature can happen in our Intercourse with God, the abstracting our Thoughts in our Devotions to him may be very Innocent.

The Author of *the Established Church of England Vindicated from the Imputation of Schism*, Reasons thus:

' The Authority of the Church of *England* was not with the deprived Bishops, &c. in the manner they pretend, not the whole and sole Authority, because at the Revolution there was one Archbishop, sixteen Bishops, and a vast Number of Clergymen, who had their several Sharers in the Authority of the Church, and which it cannot be proved they ever lost; not the Supreme Authority, for that the Church expressly invests in the Prince, as may be seen in the 37th Article. If therefore the Church's Doctrine be true, their Assertion, That the Authority of the Church was with the deprived Bishops and Clergy, must be false, and their Separation from us unjust. 2d. Whatsoever Power the deprived Bishops had in the Church, they lost it all upon their Deprivation; because the Power which deprived them had sufficient Authority for that End, and because the Reason of their Deprivation was just; the Power which

deprived them was the Supreme Legislative Power ; the Reason of their Deprivation was their Disowning the Authority of the Civil Government, under which they lived. Since therefore they were lawfully deprived, they were oblig'd by the Laws both of Church and State to have continued in our Communion, and in not doing so, are certainly Schismatics.

A Letter to a Clergyman concerning Schism, charg'd upon the Church of England, asserts,

That the Deprivation of the Bishops, being made for Political Reasons, ought rather to be esteemed a Division in the State than a Schism in the Church ; and that it is Lawful to pray for a *de facto* King.

It was a very Memorable Warning which Mr. Lock gave King William, in the Second Year of His Reign, to wit, That if there were not from that Time forward due Care taken of the Universities, all the Effects, of the Work which he had so gloriously accomplished, would, in Twenty Years Time, be utterly lost. The King was touch'd with what he said, and turning to a Noble Lord, ask'd him, If he had observ'd what that Gentleman said. His Lordship slighted it as the Sentiment of a Scholar, and not a Man of the World, who could place so great Strefs upon the Force of Accademicks. But that Wise Man's Foresight has abundantly appeared in the Event ; for the great Source of all our Evils has been the Neglect of whatever passed among a number of Men, who were to be dispersed through all Parts of the Kingdom, in Posts of the greatest Influence on the Minds and Manners of the People. From this Negligence, and the effect of Passive Doctrines, remaining upon even those who complied with the Revolution, *The Secular Interest of the Clergy, has been taken for the Spiritual Interest of the Laity.* We, poor Wretches, have been Hussaing the Church, without the least Notion of what that Word should really mean, but used it only as a Word of Battle against those who were the best Friends to it : If the Practice of Virtue be necessary to Religion, and if Charity is One of the Graces of Christianity ; we see plainly, by the Arguments used on this Occasion, and the

the slight Regard had to the Interest of the Crown, or the Royal Dignity, that with some Men there is nothing Sacred but the Revenues and Civil Rights of Churchmen. There is no Point of Faith, no Practice of Virtue insisted upon by these Discourses; but the great Danger is, that *Altar* should be set up against *Altar*, one Pastoral Jurisdiction against another. Would any Man think it possible, but from a Publication under a Name in Print, that there could be in Nature an *Enthusiast for the Kingdom of Dr. John Robinson, Bishop of London*. Now I mention that Great Prelate, and Profound Statesman, you see, that as in others the Church cannot suffer by Lay-Deprivation, so in his Lordship it cannot be hurt by Lay-Advancement. A Bishop may be taken from his Pastoral Care, and charged with Political Seals, and Embassies, concerning this Life, and it shall not in the least be an Injury to the Church, in robbing it of never so able a Pastor. All that is meant, is, that you may not take him from his Revenue, it is no Matter how much you take him from his Flock. Worldly Cares, provided they are softened by Worldly Poms and Worldly Goods, however they seduce his Thoughts from Spiritual Functions, will not come within any Degree of Lay-Deprivation.

This is the Condition we are come to; and while the Passions and Interests of Clergymen, are the Religion of Laymen, it can never be otherwise. And this will never be amended, till Men are above the Fear of their implacable Hatred, who serve at the Altar without Charity, and are Incendiaries in the Name of the God of Peace.

It is a very hard thing to talk temperately when a Man sees his Country distracted from one Period of Time to another, by frivolous Notions which wicked and worldly Men insinuate into the Minds of the Honest and Simple.

Passive Obedience, and Non-resistance, and Indefeasible Right in one particular Branch of the Royal Family, after a Sea of Bloodshed, are at last destroyed. The Law of Nature and the Rights of Society have not been supported and vindicated but by the Sword; and now, forsooth, an Indefeasible Succession of Priest-

Priesthood, and Episcopacy, must be the next Engine set up to destroy our Quiet, and make our Religion, instead of being a Motive to Good and Honest Actions, become a Collection of Terms and Forms, invented by Pride, Avarice, and Hypocrisy.

There is no Intelligent Man of the Church of *England*, who may not very well conceive it a Just and Honourable Disposition of things, that those who are set apart in the Commonwealth for the Explication of the Holy Scriptures, and are obliged to adorn their Profession with Exemplary Lives, should have the additional Advantage of such a Portion of the Land of this Kingdom, and the Product of it, as should enable them to converse with the Nobility and Gentry of it, upon a level, and talk to the Commonalty with as much Authority as any other Gentlemen, with respect even to their Fortunes: But when they grow vain and arrogant on this Foundation, and won't be contented with holding this Settlement from the Laws of their Country, and the Prudence of Civil Oeconomy; I say, when they exalt themselves, by deducing their Stations from the Apostles, and drawing down a Divine Right, like a *Welch* Pedigree, we must tell them of their Humble Ancestors; and their Great Estates will end in a Skitt, a Drag-Nett, or an Old Tent.

But Sir, If they will condescend with you, and all Honest Men of their Profession, to acknowledge that their Worldly Goods are the Grant of Civil Power, and thankfully employ their Time in making us Returns of Exemplary Lives, of instructing us in the Way to Salvation, and making this Life Comfortable by the Expectation of a Better, we will allow them, with all their Honours, and Titles, and Preferments, the further Tribute of Good-Will, Gratitude, Affection, and Esteem, above any other Orders of Men whatsoever.

IN the mean Time, such Sentiments of Respect we will bear only to those who deserve them, and we will take our Notion of the Church from this Excellent Advice of yours, in your 17th Page.

WHEN

‘ WHEN they speak much of the *Peculiar Doctrine* of the Church of England, answer them, That it is a Scandal to the Church of England to suppose that it hath any *Peculiar Doctrines*, consider’d as the Church of England; that it knows no other Rule, but the Gospel, and always appeals to that for the Truth of every thing taught in it; that by the Church of England, in this, and the like Debates, is meant that Collection or Company of Men, who at, and quickly after the Reformation, settled our Worship, our Articles, and Homilies; that these not only were Fallible Men, but, in one of the Articles, solemnly profess themselves as well as others; all Churches equally; all General Councils equally so to be: And that in another Article they expressly require all in their Communion to take the Scripture (and not them) for the Rule of their Faith, and Practice; and that, consequently, the certain Truth of any Doctrine, is not put, by our Reformed Church, upon its being the Doctrine, or the Peculiar Doctrine, of our Church, but of the Scripture.

As this is our Dispensation, and that we are by the very Establishment of our Religion allowed to enquire into the Truth, and the Teachers of it give us their Thoughts concerning it, confessing themselves Fallible Men, and point to Us to search into the only Infallible Guide to our Happiness, it is amazing that there should possibly be any Animosity among Fellow-Subjects, on any Difference of Opinion in Religious Matters. But, Sir, this has been owing to our Misfortune of not having had more such Men as Your Lordship, who scorns any Advantage or Authority upon a Base and Fallacious Foundation. Indeed none who have Vertue want the Support of any Craft or Skill for such a Place among Men, as they like: We are extremely happy that the Concessions (which are plain and incontestable) you have made, are made by a Bishop, and one, that in a Lower Station, in the Church, has been its most Powerful Advocate.

As we cannot but venerate such as treat us with this Sincerity, we will for ever slight their En. favours, and shew them your Book who pretend to impose any thing upon us but what is warranted by Scripture: But to shew to every Man in England the great Merit you have to your Sovereign and your Country; for this plain Rule of Conduct which you have laid down in this Treatise, give me leave to look back into what has been the Consequence of the Want of such fair Dealing for many Years last past.

SOON after that pious Prince Charles the Second was restored to the Throne of his Ancestors, by the Favour of the Dissenters, he found it absolutely necessary, for the Peace of his Conscience, to persecute them,

and treat their Persons with all manner of Indignity; and their Meetings for Divine Service, as Places of Conspiracy against that Power, which they had very lately before introduced and restored. A Religion taken upon Content, and received from the Force which the Structure of Places of Worship, and Dresses of those who serve in them, impress on Mens Fancies, could not but be much more useful to a dissolute Court, inclined to Arbitrary Power, than the Purity, Innocence and Strength of Mind, which would be inspired by a faithful Enquiry into the Scriptures.

As far as Implicit Resignation to Churchmen prevailed, so far did the Interests of *Popery* advance; as far as Enquiry into what was the Truth was suppressed, so far was the *Protestant* Interest, and the very Life and Essence of it, made to languish. As the Horrors of *Popery* diminished, the Contempt of the *Dissenters* increased: And the glorious Stand which was made for Liberty, in an Attempt to prevent King *James's* Accession, could not but be impotent against the Weight, and general Inclination of a People, who were brought to look upon any Thing which had an Aspect of Religion, as a Tendency to the late Times of Usurpation, and what favour'd Religion upon Content or no Religion at all, to be a Support to Monarchy and Episcopacy. By the Way, when I mention Monarchy and Episcopacy, I must observe it has been but of late found out that they are the same Thing. But that Temper of the Nation, as I was saying, prevented the Exclusion of King *James* before the Demise of his Brother; and, when he came to the Throne, he took it into his Head to carry on the Affair of *Popery* by a New Method, That of tolerating all Sects whatsoever. By this Means the Church of *England* herself, when the Court was professedly *Roman Catholick*, had the Air of a People dissenting from their own Head of the Church: And since His Majesty was so far from taking the Clergy into His Plan, that he disturb'd even them, he was too late let into the Secret that Passive Obedience was never designed but as a Theory for Clergymen, and to be practised only by Laymen. Happy had it been for King *William* had he had one Bishop that had Virtue and Courage enough to have talked as you do, and given all Mankind Arguments for their Defence, fit for all Capacities; and Proof against all the Schoolmen upon Earth: But it was not so; as soon as he had filled up the Places of the Deprived, and a little Possession put the Church, as it were, in *Statu quo*, the Old Doctrines began to be reviv'd, and he sat on the Throne in a precarious Manner, no one ready to acknowledge his Seat there as of Right, as a Thing they could stand by before God and Man, from the Bottoms of their Souls. The
Consequence

Consequence was that that great Captain had uneasy Winter-quarters in *England* for some few Years, after wrestling all the Summer with the *French* in *Flanders*, till he dy'd in the very Work of saving an ungrateful People, from a Principle that told him his Reward was nearer when dying, than when living. *Queen Anne* succeeded him; and the First Step towards the Interests of *Popery*, was to insinuate in common Conversation, that there was a Nearer Right in her than her Predecessor: But the happy Junction of Interests and Councils in her two illustrious Servants, *Marlborough* and *Godolphin*, bore down all Obstacles to the true Greatness and Glory of their Country, till they were too great Patriots to be thought any longer Churchmen: As a noble Gentleman, of Your Lordship's Order, has it—*Our Enemies will tell the rest.*

To conclude, My Lord, I must tell you, That you have done the greatest Service that Man could possibly do this Nation, in asserting what you have with so much Clearness and Honesty. Your Book will, if we Laymen are not afraid or ashamed to act according to the Dictates of it, break thro' the present Infatuation. And I will, from the Assistance of it, form, for my future Conduct, the following Resolutions.

THAT the Civil Government of this Realm has received the *Christian* Religion, and blended it into its very Essence and Constitution.

THAT it has incapacitated such Princes as will not allow the Exercise of this Religion, with the Assistance of the Holy Scriptures in the Vulgar Tongue, to ascend the Throne of these Realms.

THAT it has enobled, dignified, and endowed the Ministers of it for the Service and Honour of Religion, and not for the Pride and Exaltation of the Persons of such Ministers, and their Worldly Views.

THAT any Pretension to Supernatural Gifts or Power of Absolution necessarily inherent in the Persons of Priests, must proceed from Ambition or Fanaticism.

THAT the King is the Greatest Man in *England* both in Church and State; and that he is a Worse Churchman who disowns him, than who disowns the Bishop of the Diocese.

THAT, to a true Member of the Church of *England*, a Nonconformist who will hazard his Life and Fortune for his King and Country, is more of the Church of *England* than he who communicates with it, and is ready to destroy it.

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Upon the whole, as your Lordship has appealed to our common Sense and Consciences, you will forgive me, if I offend in Points too high for me; but give me Leave to take them down, if I plainly see People offer to make them too high on purpose. For, indeed, when I look back upon some Transactions of late Years, with the Light of your Treatise, I find, that by letting any thing pass for more than it is, we only open a Way to Cheats and Impositions; and that, from such Facility, the Name of the Church has been forced in upon every Instance of Administration of Civil Power. But now I understand the Honest Servant to this Nation, who made a Barrier for a good Ally, was still within the Pale of the Church, and a ruinous Treaty of Peace, was still ruinous, and not at all sanctified by the laying on of the Hands of a Bishop. It would be an endless Labour to recount all the Good, which must necessarily flow from this Fair and Christian Dealing of yours. As the Church and State are so nearly allyed, that they must stand or fall together, it is an inestimable Obligation to this Kingdom to have united their Interest: Men who have a mind to disturb Mankind, must, hereafter, find other Means, than that of using the Name of Religion; and since we have now learn'd from you what the Church is; we, who are Her true Friends, will pull Rebels and Traitors out of Her Sanctuary, and take care that no Fanaticks for Her, shall hurt Her Interests, by Branding whom they please, for Fanaticks against Her.

I am,

My LORD,

Your Lordship's most Obliged,

most Obedient Humble Servant,

ERRATA. Page 6. Line 6. for the Word *Resistance*, read *Defence*.
p. 26. l. 28. for *Priests*, read *Priest*. p. 27. l. 22. for *Forms*, read *Terms*.
p. 36. l. 2. after the Words, *That it was not*, add *at*. *Ibid*. l. 22. for
shared, read *showed*. p. 40. l. 22. for *Skitt*, read *Skiff*.